within, a life which closes abruptly as if cut off in its mid-career, suggesting an apparent failure, presenting a broken arc. Such a life alone exemplifies the sacrifice demanded and of the destiny ordained by God. This unsparing sacrifice furnishes the key-note to every life that really counts in human history. Not he whose life is one spell of encouraging engagements and fruitful accomplishments, but he whose life is one strain of seemingly hopeless efforts and fruitless results, may be said to stand hostage for the credit of Truth. This is the life connoted by the Cross, the Cross so cheerfully borne by all Mahatmas.

Mahatmas have therefore in all ages been tried minds. The seer has been the greatest sufferer. The world has always mis-understood, persecuted and tormented God's prophets and suffering has all along been the badge of their tribe. They make manifest the true meaning of the soul by giving up self for the love of mankind. They face calumny and per-secution, dishonour and death in their service of love.

For, in the words of the Isopanishad, [lc]

When to the wise man
the Sol/has become all things, what
delusion or zvhat sorrow can
there be to him who sees -unity." They live

the life of the
soul, not of the self and thus they prove to us the ultimate
truth of humanity. In the language of the Kathopanishad,
*{c All desires thai. exist in their hearts cease, they become
immortal and attain Brahman even here."*
They shed their
influence and example even as lonely rocks in the desert
cast deep / shadows and point the path.
All Mahatmas portray God's moral beauty in the highest
measure possible for a God-illuminated soul. Their persons
and portraits whose colour no time can obliterate, no accident
.can impair, are tenderly honoured, not because their bodies
were finer objects than other men's, but because of the
nobleness, saintliness and spirituality that shone through
them and made them beautiful. The nimbus that hallows
the heads of the immortals is thrown out not by the sun-